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may often be heard in the afternoons blowing their whistles to call their flock to prayer in the local school.

Meetings of all deacons and evangelists of one denomination within the tribe are held every year or so. Permission to hold these meetings has to be obtained from the chief, who may sometimes attend. Food is provided by the local church members and a levy to raise funds for buying a goat or sheep may be made. The initiative at these meetings is taken by the senior deacons and decisions reached are passed on to the members by the deacons. Church services, which are attended by people from many villages, are not only meetings for worship but are also occasions when instructions for collective action are given. For example, a lieutenant was recently suspended by his mission for helping to find another wife for his chief. Church members in his county were then instructed at a church service that they must not attend the funeral of this man or of any of his children.

The tribal area is divided into two zones controlled by the two main denominations, with some overlapping, and this division cuts across the county boundaries, so that people from more than one county have a common interest in a church serving them all. This interest is reinforced by attendance at funerals and prayer meetings in the villages.

The Watch Tower, also known as Jehovah's Witnesses, or in the vernacular, as The Society, is now the third sect of importance in the area. This organization has had a rather chequered career, and has been the target of much adverse criticism from missions, Administration, and chiefs. From the point of view of social structure, it is significant because its organization within the tribe cuts across the county boundaries, because it holds that the teachers of the other denominations are wholly false, because its membership is drawn largely from people who previously belonged to these other denominations, and because no local Whites and few persons of importance in the tribe are members of this sect. In the past, members of the Society opposed the chiefs on principle, but this attitude is not held now, and opportunities are taken to demonstrate their loyalty to the existing order. Meetings are held in different parts of the country every month, and members from other parts are housed and fed by the local members.

Not every person in the tribe has been baptized as a Christian, but the initiative in religious affairs has passed to the functionaries of the different denominations. While the indigenous practices of the people